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INTERNATIONAL BIBLE STUDY.

September 11th, 1881.—*Luke XXIV. 13-32.*

It was Sunday, the day of the resurrection. Two disciples were on their way to Emmaus, a village distant seven miles from Jerusalem. They probably started at two or three o'clock in the afternoon, as it was towards evening when they reached there. They were speaking together of the wonderful events that had happened. Many Jews in Jerusalem as they resumed their accustomed avocations after the rest of their Sabbath, were doubtless speaking of these same events, and all found much to wonder at. For years it had seemed as though nothing could be done to arrest the career of Jesus of Nazareth. Most people explained the matter by saying that it was because he had all along confined himself to an obscure district like Galilee, that he had been unarrested in his course. He had at length forgot himself and made a public entry into Jerusalem, and of course the authorities could not be expected to look over this. At all events he was now out of the way, and it was for those who had trusted in him to repent of their error. While these two disciples wended their way, talking about the crucifixion of Jesus, another joined them, asking what it was that saddened them. They did not recognize Jesus; their eyes were holden; they were supernaturally hindered. We presume that Jesus arose from the dead with a sound body, not with marred visage, wan and emaciated; and his dress was different, he had no longer the seamless robe. Still they would have recognized him, if they had not been in some mysterious way hindered. They asked him if he was not acquainted with the remarkable events that had lately taken place. He draws them out to speak of these; to say that Jesus of Nazareth was a prophet mighty in word and deed, before God and all the people. They had still so much of faith left; Jesus was a prophet and a mighty one, attested by God himself; he had indeed died and so had Moses, Abraham, Elisha and Daniel. The difficulty was that they had been led to look upon him as the Messiah, the Deliverer of Israel. They could not understand how his work should finish without the liberation of the Jews from the hands of the Romans. It was the third day from his crucifixion, and some of the sisters who had been early at the sepulchre came back with the news that he was no longer there; but they spoke of having seen some angels who insisted that he was alive. Others went and came with the assurance that the body was indeed no longer there; but him they saw not. The two disciples mention these things, but they evidently could not bring themselves to believe that Jesus was risen from the dead. It was inconceivable that Christ should not have saved himself from the hands of his enemies, before his crucifixion, if he had the power. Resurrection power was power three days after the exigency.

Then he said unto them, O fools and slow of heart to believe all that the prophets have spoken! 25. This is what Jesus considers to be folly and blindness, not to believe what the prophets have spoken. It was Jewish pride that kept the people from taking note of the true meaning of the prophecies; they saw clearly therein whatever seemed to promise them greatness as a nation, and that is all that they can see therein to this day. But one who is truly a child of Abraham, reads the word with an unprejudiced mind, seeking the glory of God, 'and such a one finds out that God is glorified in the salvation of Gentiles as well as of Jews, and that the thralldom from which man needs specially to be enfranchised is that of worldly ambition. 'How can ye believe that receive honour one of another?' The nationality of the Jews was exclusiveness, and as such stands stubbornly opposed to Gospel love. Observe that our Lord considered that the disciples should have understood the prophecies relating to the sufferings of the Messiah. Our Lord on this occasion spoke to the disciples in a tone of rebuke such as he did not often use. The news brought to them from the sepulchre that morning might well have awakened in them some suspicion that they had not read the prophecies aright. He begins at Moses and proceeds from prophet to prophet, pointing out to them the surprising amount of testimony to a suffering Saviour in the Old Testament. Nearly forty prophecies of this character can be adduced. When they reached the village whither they were going, Jesus would have gone on if they had not urged him to tarry with them. "They constrained him." The wisdom that is from above is easily entreated to do what may be an expression of kindness. The Lord be praised that we have a Saviour that we can constrain to tarry with us. We can say as Jacob did, We will not let thee go unless thou bless us.

"And it came to pass, as he sat at meat with them, he took bread and blessed it, and brake, and gave to them." This word *blessed*, (*eulogese*) means that he gave thanks to God for it, the same Greek word being elsewhere used interchangeably with *eucharistese*. Compare John vi. 11 with Luke ix, 16. When used in connection with food it would seem always to signify blessing or thanking God. It was while thus engaged that Jesus became known. No man spake as this man, and probably no man prayed as this one. Jesus has often since that evening been manifest at the social meals of his people. As he vanished from their sight, they said "Did not our hearts burn within us as he opened to us the Scriptures by the way?" It is the risen Christ that unseals the prophecies and only they who know the risen Christ can understand these.

...Half the failures in life may be attributed to the want of faith, patience, and perseverance.

WEEKLY REVIEW.

—WITH reference to the revised translation of 2 Tim. III. 16, "every Scripture inspired of God is also profitable for doctrine" &c., a writer in the *Christian* points out that the word rendered "Scripture" is sometimes used with reference to a particular portion of Scripture, as in John XIX. 37, where four words are quoted from Zechariah with this introduction, "Another Scripture saith." But can it be predicated of every portion of Scripture that it is profitable for doctrine, for reproof, for correction, for instruction in righteousness? No one will think of affirming that all that these benefits are to be reaped from every Scripture. These things are evidently predicated of the Scripture as a whole. In the following instances words preceded by *pas*, without the article, are rendered by the Revisers themselves thus: "all acceptance; all godliness; all subjection; all gravity; all purity; all honour; all long-suffering; all these from the epistles to Timothy. The late Dr. Tregelles, speaking of the authorized version of 1 Tim. iii. 16, says, The words will bear no other rendering without violence to both sense and construction." Dr. Tregelles brings forward a parallel passage in 1 Tim. iv. 4; *Pan ktisma theou kalon kai ouden apobleton*. This the Revisers rightly translate "Every creature of God is good and nothing to be rejected;" but translated as they have done 2 Tim. iii. 16, it would be "Every good creature of God is also nothing to be rejected,"—a translation which all would pronounce barbarous. Some years ago we protested against this proposed rendering little thinking that it would ever be adopted by a body of learned men entrusted with the revision of the New Testament. It very seriously detracts from the value of the R. V. and we know not that the authorized version had any greater blemish than this.

—A LETTER lately received from the Rev. Wm. B. Osborn, dated Sandhurst, Victoria, says:—

"We have been engaged in special services constantly for the last twelve weeks, in six different places, and have just commenced here a five weeks' engagement in four different churches in this circuit. We hold three services on Sundays and two on week-days, except Saturdays. So you see we have plenty to do and the best of all is, God blesses our feeble efforts, and souls are saved and believers are built up in every place. The Lord gives us favour with the people, and opens their hearts to receive his truth. Mrs. O. preaches about as often as I do."

When the Inskip party left Australia they left the Tabernacle with Mr. Osborn, and he is proposing to have a camp-meeting in December next, at Ballarat.

—MR. MOODY says:

"It is a great deal better to live holy than to talk about it. We are told to let our light shine, and if it does, we won't need to tell any

body that it does. The light will be its own witness. Lighthouses don't ring bells and fire cannon to call attention to their shining; they just shine."

There is nothing better than to live rightly. To do this one must be what God would have him to be. The grace whereby a man is enabled to do what is right, will lead him to speak what is right. Christians are to be lights in the world, holding forth the word of life. In Zechariah we have a vision of lights that were perennially fed with oil from living olive trees. Christ came a light into the world, but it is different with his people. It is only as they are united to him that they are light-dispensers. A man that is Christlike, will make this known in Christlike works and words. We believe that there may be a great deal of talk about holiness that is not holiness. Actions that speak louder than words, are needed. There is this however to be borne in mind that the world will give us the credit of whatever good it sees in our lives, unless we are careful to notify them where the credit belongs. Let a man so live that the world will be convinced that he is unselfish, and then when he testifies that the Saviour gives him peace and joy in believing, and victory over temptation, there will be a preparedness to receive his testimony. Perhaps this is what is meant by the preparation of the Gospel of peace.

—THERE has been a fresh alarm with regard to President Garfield, and at the beginning of the week his recovery was considered almost hopeless. We are thankful that the more recent telegrams are of a more cheering character, and hopes are confidently entertained of his recovery. Humanly speaking, it would seem to be of the greatest importance to the country that he should recover, as, in the case of his death, the office would pass to one who would not be likely to further the cause of civil reform so urgently needed. They who do not believe in a superintending Providence, would in the case of his death, be met by this dilemma, that ten millions may decide that a certain man shall be entrusted with the Government of the country, and another man, utterly mean and contemptible and half-idiotic may decide that he shall not be, and carry his point against the ten millions by means of a revolver. The fate of nations is in the hands of any miscreant who has a few shillings to buy a pistol with. The outlook for humanity in these days of nihilism, socialism and communism would be dark enough, if there were not One over all in whom we live and move and have our being, without whom not even a sparrow can be brought to the ground.

—THE International Conference of the Young Men's Christian Associations, held in London last month, was attended by about 450 delegates gathered from all parts of Europe, from America, Africa, Asia, and Australasia. These Conferences have been held tri-ennially. From the accounts published we judge that this gathering was a very happy one, crowned with much blessing. Nothing in the rapid developments of this fast age, is more remarkable than the spread of this Institution. Christians now seem to be nearly of one accord with regard to the usefulness of these Associations when conducted by men of catholic spirit and of enlightened Christian views. The things to be guarded against in these Associations were mentioned and considered in the con-

ference. We make this extract from the report:

Mr. Q. C. MORSE, of Cleveland, spoke of the social and intellectual appliances of the Y. M. C. A. First in order he placed the reception of the Welcome Committee, the duties of which, though apparently simple, are very important, as a young man's first impressions are likely to be permanent. In the hands of this committee rest the arrangements of the evening. Social gatherings (or sociables) are also an important and very useful feature. Next we have special or trade receptions; and also an evening meal or light refreshment is very helpful, as many cannot go home to tea and return to the rooms. After referring to the music permitted in the sociable, he said it was just such as was permitted in every music-loving Christian home. As to intellectual appliances, Mr. Morse said there were many difficulties, although well-conducted reading-rooms, libraries, &c., were most helpful. Lectures are also found of great service, while the educational classes are most valuable in bringing together young men. In employing any social and intellectual appliances we ask, Is it absolutely right in itself, and is it relatively right in the circumstances? Our Associations may be regarded as training schools for young men, and should therefore be controlled by the law of Christ.

Additional extracts will be found in another Column.

—We have received the following from R., Coonoor:

Prayer for the work of God at Coonoor has not been in vain. Special services have been held this month with very encouraging results. Believers have been quickened and refreshed, and sinners have been saved. A delightful feature of the work has been the perfect harmony, which prevailed amongst Christians holding diverse views on principles of Church government and minor points of doctrine. Every thing seemed lost sight of for the time, save the glory of the Lord Jesus, in the salvation of sinners and the building up of the saints. "Behold how good it is for brethren to dwell together in unity." Pray that the good work may deepen and spread.

—We have received the August number of the *Reformed Church Record*, the official organ of the Reformed Episcopal Church in the United Kingdom, otherwise called the Reformed Church of England. The Annual Meeting of the General Synod was held in July. The constitution, Canons and Book of Common Prayer were carefully considered, and the alterations recommended by the Revision Committee were unanimously adopted. We have also received a copy of Bishop Gregg's Charge, setting forth the need of the existence of the Reformed Church of England. He says, We differ from the Church of England only so far as the Church of England sanctions the doctrines and practices of the Church of Rome.

NOTICES OF BOOKS AND REPORTS.

"Notes on a short tour in Italy." By Rev. Alexander Anderson, LL. D. This is a brochure of 34 pp. We have read it with much interest. It contains some notices of the writer's visits to two or three of the monastic institutions still allowed to exist in Italy, such as Monte Casino and La Cava. In the library of the former, the visitor was shown a copy of the Gospels of the 8th or 9th century, and many MSS. classical, patristic, and mediæval. This library contains, it is said, not less than the astonishing number of 60,000 MSS. Government of Maharashtra

Happening to pass the Barberini Palace in the quarter of the Quattro Fontane, (Rome,) my eyes

lighted on an ancient inscription in which I was just able to read to name of "Britain" or "Britons." On entering the enclosure, I found that it recorded the fact of the Emperor Claudius having subjugated the barbarous Britons within the former half of the first century of our era. How it brings home to us the memorable event and its issues, and the now changed relative situation of Italy and our favoured land!

We have extracted the above specially for our Native friends some of whom may allow their minds to dwell upon the facts underlying the statement. Here is a monument erected more than 1830 years ago to commemorate the subjugation of a barbarous country at the extreme north-west of the known world. The people of those remote islands were not only barbarous but idolatrous, offering up human sacrifices. Throughout the world then known as civilized, the Greek, Roman, Scandinavian, Egyptian, Assyrian and other religions, many of them of a high antiquity, ruled the minds of mankind in their worship. In an obscure and little-thought-of province of Syria, Jesus Christ had just been put to death in accordance with ancient prophecies, and his disciples were proclaiming in the face of those who had put him to death the fact of his resurrection and ascension, and at the peril of their lives were inviting the Jews to believe upon him as their Messiah. Holding fast to the prophecies which assured them that Christ's kingdom was an everlasting and universal kingdom destined to fill the earth, they went every where preaching suffering. Now what see we? What in all that mighty expanse covered the old Roman Empire, do we find a single individual who believes in any of the deities of the Greek, Roman, Scandinavian, Egyptian or Assyrian religions? Apollo, Venus, Minerva, Jupiter, Thor, Woden, Osiris, and all the rest are gone forever, and all the world is aware that these are mere names for which no entities ever existed. What was it that delivered the people from the unspeakable shame of worshipping gods that had no existence? Was it culture? Certainly not; for culture attained her greatest triumph among the ancient Greeks, and instead of overcoming, strengthened greatly the idolatry of the day. It was the Gospel of the Man of Nazareth, that man by whom God is to judge the world and is even now doing it, that overthrew these mighty and massive idolatries.

We mentioned last week the expected visit of Rev. Joseph Cook to India. Since then, we have received from Messrs. Hodder and Stoughton copies of Mr. Cook's eight volumes published by them, bearing the following titles: Biology; Transcendentalism; Orthodoxy; Conscience; Heredity; Marriage; Labour; Socialism. Each volume contains about ten Lectures with Preludes on Current Events. The volumes are beautifully printed, and have copious indexes, a glance at which will show how wide the author's range of thought, and how large the world from which he derives his illustrations and arguments. These volumes have been published under the direct supervision of the author, and they are sold at the price of 18d. each. As a random specimen of the thoughtfulness, suggestiveness and originality of these writings, we take the following from the Lecture entitled "Theodore Parker's self-contradictions."

Total depravity, what is it? That clock yonder is made on a plan: so is my soul. The clock may be out of order: so may my soul. When that clock is in order, it keeps time: when my soul is in order, it obeys conscience. If the clock is so out of order as not to keep time, it is good for nothing as a clock: if my soul is so out of order as not to obey conscience, if I answer "I will not," when the Divine Voice says "I ought," I am not keeping time. Every choice is wrong when I reply by the negative to the infinite affirmative; and as the moral character of all action comes from choice, and as my choice is wrong, I violate the plan of my being: I no longer keep time: I am good for nothing as a clock. But when I say that clock will not keep time, do I mean to say that the wheels in it cannot be put in order? No. Perhaps the wheels are of gold and silver. Disarrangedness in the clock implies its arrangeability. Disarrangedness in the soul implies its arrangeability. That clock will not keep time, however, and so I say it is totally depraved as a clock. Does that mean that the wheels are all slime, and the face of it a concrete mass of leprosy, or that there is nothing useful in it? Let us be clear on this topic once for all; for Boston loves clear thought, and supposes that there can be none on this subject. *Make a distinction between total depravity and total corruption.* That is a distinction as old as St. Augustine, and ought to be tolerably well understood here, where the doctrine of total depravity has so long been attacked mercilessly. If that clock were a concrete mass of unspeakable slime, I should say it is totally corrupt: when it is so out of order that it will not keep time, I say it is totally depraved. If there were nothing in a man capable of arrangement; if, when the soul is out of order, it could not, by following conscience and by God's good grace, be put again into order,—I should say it is totally corrupt. But the wheels yonder may be of pearl, the pivots may be of diamonds, and yet the clock not keep time at all. It is not totally corrupt: it is totally depraved. So the human faculties may be wheels of far-flashing silver and gold and pearl: the pivots may roll on diamonds, and yet the man not keep time. He says "I will not" when the still small voice says "I ought;" and you know it is a deliverance of self-evident truth, that, when a man says this, he has a sense of ill-desert, and feels that the nature of things is against him. You cannot convince him that he is right with the universe. He is out of order with the universe whenever he does not keep time to the divine "I ought." But is that man incapable of being arranged? Not at all. Total depravity means the moral disarrangedness of man and the evil character of his choices: it implies man's arrangeability. It does not mean total corruption: that has no arrangeability.

"THEOLOGICAL OPINIONS of Rev. Joseph Cook." By B. W. Newton. There are men who are of very keen scent for the recognition of any statements in theology that do not accord with their own system. Mr. Cook is evangelical in his views, but in his endeavour to present the truth in such a way as will enable skeptical men to apprehend it, he occasionally expresses himself in a way that sticklers for theological exactness would not approve. We would be sorry to endorse every utterance of Mr. Cook in his eight volumes, and we would be equally reluctant to be made responsible for every utterance of Mr. Newton in his one volume. Mr. Newton thinks it a very serious thing for Mr. Cook to speak of pardon as though it were justification; but most people will think that when God pardons a man he justifies him in the sense of declaring him no longer obnoxious

to the law. Mr. Cook says, and Mr. Newton denies, that there is in man a susceptibility of sinlessness. Is man to be made sinless? Christians believe that he is; it must be done in this life too, as there is no place of purgation in the other world. We think Mr. Cook is right, and that man is not so destroyed by sin, that he cannot be entirely recovered from it. Mr. Cook's illustration of the doctrine of Atonement is defective, and so are all the illustrations we ever heard used to set forth this doctrine.

"*Illustrated Primary Arithmetic.*" This is a Marathi book, prepared by the Rev. H. J. Bruce, Am. Mission, Satara, and printed at his Columbian Press. This book is for the youngest pupils. It is designed to give the little ones an idea of the simplest relations of numbers. Each lesson in an object-lesson. The book is beautifully and copiously illustrated, so that any child that can read the text will have no difficulty in the sums. The book is sold in boards with cloth backs, at 6 as. a copy, and may be had at the Bombay Tract and Book Depot.

"Faith Work in Colar, Mysore." This is an account of the Orphanage under the care of Miss Anstey for the last half of 1880. We have read it with much interest. The children of the Orphanage are themselves taught to look to their heavenly Father for the supply of their needs. When, as sometimes happens, there is no money on hand for immediate necessities the children, many of whom give good evidence of conversion, give themselves to prayer,—sometimes to fasting and prayer. These children believe in the efficacy of prayer offered in the name of Jesus, and have good reason to, for help invariably comes, and never too late. The children number 332.

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SATURDAY, SEPTEMBER 3, 1881.

TITLES.

THERE is a great deal of refinement and courtesy and reciprocal consideration in these days, which is not Christianity, but which has doubtless been brought about in a measure by the influence of the New Testament. The essence of true courtesy is consideration for others. Even Christ, we are told, pleased not himself, though himself the worthiest; and the Gospel leads those who embrace it to postpone their own pleasure and gratification to those of others. It is no wonder then that the teaching of the Scriptures should tend to refine the manners of men by making them blush to act selfishly, and by introducing rules requiring mutual deference. But, as we have said, these rules exist and are observed among those who have not submitted to the Lord Jesus, and men consequently fail to recognize the part that the Gospel has had in bringing about this high sense of the importance of courtesy. A great deal of the courtesy that society so imperatively demands is hollow and superficial; the mere imitation of unselfishness. The manner of your visitor is made to say, "You may always count upon me for any act of friendship that may be required," but you know too well that he is far from meaning

that. Honourific titles are used in abundance, which simply indicate the desire of the party to commend himself to you. From many of the expressions used in the common interchange of civilities, the original meaning has passed away; they are understood however to signify a certain amount of deferential consideration and the abandonment of them in any instance is looked upon as implying disrespect. It is certain that among the primitive Christians there was not much use of titles merely honourific. Yet there was no lack of Christian courtesy. If the reader will go carefully through the last ch. of the Epistle to the Romans he will probably be surprised at the great variety of kind expressions used by the apostle in addressing the members of the Church at Rome. The use of the plural in addressing people, "you" instead of "thou," is just a part of the same system of reciprocal honour-giving, though it is now so universal that it has ceased to be an expression of civility. It would almost seem that the less honour men are disposed to give to the Author of all good, the more they abound in expressions of civility one to another. Not to honour God on any occasion is so venial a sin that nobody notices it; but any failure in the respect that a man is accustomed to receive is regarded by him as a thing scarcely to be pardoned. It is very fitting that we should value tokens of courtesy from one another, but the temptation at the present day is to overvalue them. Some go with the Friends so far as to drop the use of honourific titles in addressing a fellow-man; from one who is known to be a Friend (Quaker) this is taken without resentment; but from another, it is likely to be looked upon as intended to wound his feelings, and it seems to us that Christian courtesy would lead us to avoid doing this unless every thing of the kind is clearly forbidden in Scripture. Is it? Do the writers or speakers of the New Testament always avoid the use of such honourific titles in addressing their fellow-men? We think not. For instance, we have the title Most excellent, most noble, (*Gr. kratiste*, Most mighty,) four times, viz. Luke i. 3; Acts xxii. 26; xxiv. 3; xxvi. 25. In the last instance it is used by Paul in addressing Festus. In our English N. T. is found the word Sir, frequently; it is the translation of Kurios, the same word that is always translated Lord, when it refers to Christ or to the Father. No title could well be more honourific than this is, in its primary sense; but it was evidently used as a term of simple respect. The Greeks who came to Philip, John xii. used it; the Philippian gaoler used it when he fell at the feet of Paul and Silas. And Mary Magdalene in addressing the one whom she believed to be the gardener, uses it. In Acts xxvii., the word "Sirs" occurs frequently as used by Paul, but there it stands not for the word *Kurios* but for the word *Andres*, men. But does not our Lord give us some instructions with regard to the use of honourific titles? He does, in Matt. xxiii. 7-12. Referring to the Pharisaic love of the title Rabbi, he bids his disciples not to let themselves be addressed in this way; for one is their teacher, even Christ; neither to use the word *Father*, as a title, nor the word master. One was their Father, in heaven; one was their Master, Christ. This relates to religious titles, and certainly seems to discountenance, aye, to condemn honourific religious titles among

Christians. Well, what about our modern ecclesiastical titles, such as Reverend, Doctor of Divinity, Father, Pope, My Lord, Monseigneur, &c. &c. &c. The reason specially assigned by Christ for the disuse of titles is that they hinder men from perceiving that Christ is the head of every man, leading men to regard the servant as in some sense in the place of the Master. We suppose that epithets that simply denote the function of the individual, are allowable. Thus we find in the apostolic church, elders, apostles, teachers, pastors, evangelists, ministers, deacons, bishops, &c. At the close of the remarks of our Lord to which we have just referred, he says: He that exalteth himself shall be abased, and he that humbleth himself shall be exalted. This shows that what is deprecated is the love of the honour that cometh from man. It appears to us that just so far as the Church is brought into harmony with Christ it will shun these titles that are intended to give distinction, and seek to give the utmost prominence to the presidency of Christ in the Church.

REMINISCENCES. CXXXVII.

DIARY; New York, 1847.

May 30. Preached this afternoon on 'the glory of God in the face of Jesus Christ.' Was sustained; had a great deal of freedom: but neglected an ocean of grace. He was saying unto me 'Ask and it shall be given you.' Needed more faith, more separation from self and earth, in prayer. But my heart burned in me, a little. There is in elevated faith a sort of vision. I want to see the hidden soul of man, hid away by Satan so carefully.

June 3. 'He that is ashamed of my words, of him shall the Son of Man be ashamed.' It is easy for the minister, without suspecting it, to commit this sin in the selection of his subjects for preaching. There is a class of truths held in contempt by this generation. If any are unpreached, of course it will be these. Is it not my duty to take up these subjects?

When God finished the work of creation, he pronounced it good. It pleased him. But when Jesus Christ appeared on the earth, he exclaimed again and again, This is my beloved Son in whom I am well pleased. The perfections of God are infinitely admirable; with infinite joy the Father beheld them in Christ. Now what does the Christian seek from God but this very conformity? Just so far as we may obtain the image of God, we inspire joy and love in the Father. God is enriched, not impoverished, by the gift of His Spirit. If I may obtain this resemblance to Christ, I shall bind him fast to me, by a law as inviolable as his own nature.

How much meaning in the word 'saints.' Set apart; inviolate; like the temple; like the ark; like the burning bush. We are the apple of his eye and he that toucheth us, toucheth him. How should I feel towards my fellow-Christians? 'They that strive with thee shall perish.'

He that abideth in love, abideth in God and God in him. Just so much as there is of love in me, so much of Christ. Is Christ desirable? He is the desire of all holy beings; the joy of the universe; the fount of life; the Friend of sinners; altogether lovely; the source of all that is admirable in sinners; the most injured of beings; the greatest of sufferers; the good Shepherd; our sun and shield; the Creator; the lion of the tribe of Judah; our strength and Righteousness; the Lamb in the midst of the throne; Love; Light; our refuge and strong tower; the Captain of our Salvation; the rose of Sharon and the lily of the valley; chiefest among ten thousand; the Alpha and Omega; our Joseph, our Moses, our David, Emmanuel;

over all, God blessed for ever; God, my exceeding joy. Is he desirable? Then love is desirable. I have only to love with all my heart, and Christ will be in my heart. Owe no man anything but to love one another. In every conversation Christ will be present and influential, according to the strength of my love.

To know the love of God is to obtain it. Love is given by one creature to another, simply by making it known; it may be by deeds or by declarations; the revelation of it is the giving of it. I need but to know God, and his love is mine. 'To know the love of Christ which passeth knowledge, that ye might be filled with all the fulness of God.'

4th. If a man prevail not with God in the exigencies of the present hour, why expect to prevail in the greater exigency of the last hour? If not in the less, why in the greater? If he live on contentedly, receiving not what he asks, and yet expecting heaven at last, what does he but say that heaven is a more insignificant boon than the thing now needed?

When the apostles said, Increase our faith, Christ answered by showing the desirableness of it. As much as to say, the reason why you have not faith, is that you do not desire it enough. If we truly want to believe we are not far from believing. The way I decline in faith is by losing sight of the Bible testimony concerning its value.

We are apt to estimate our state and progress by our prayers. Satan tells us: You are doing well; you enjoy prayer; your fervency is unabated. The question is, are we obtaining what we seek? Prayer that does not prevail, that is not authenticated in our daily experience, is good for nothing. Man has a standard of his own by which to judge of prayer; God has another. God sifts it to find out the faith that is in it. We must learn to sift away the finery of prayer. It must be tested by its products. Are we contented to live on without obtaining what we ask? The only genuine earnestness is one that will not let God go.

Faith that does not last is good for nothing. It must run alongside of God as a beggar alongside of a royal carriage, till God stops and satisfies it. This is its trial. If it gives out, and lets God go on, it shows itself spurious. Let a man run ever so well for a time, it is a wretched failure, if he does not reach the goal. Satan is willing to let us have a good start; this is often the way he wins; he knows that in our foolish elation, we will be ready to sit down by the roadside and wipe our brows as though all were done. We cannot expect blessings on the ground of past faith. Spent faith is no faith. 'Only believe,' was the command to Jairus. He was to believe all the way.

If I cannot bring the Spirit of God into the heart of those I am now with, what madness to think I can do the heathen any good. How is Satan beguiling me! What a derision I must be to him! This is he who expects to set up the kingdom of Christ among the—people, and he cannot get a blessing for his nearest relatives and most intimate friends. There is his friend B. for whom he prayed as he thought with assurance of faith, and who has been brought to the verge of death, and there left lingering for weeks; and he has visited this friend and found every thing to encourage, and what result? Apparently as far from conversion as ever. Such facts as these ought to open my eyes and make me see that I am a wisp of straw in the hands of Satan. He ties me like a thread about his finger. [B. was converted at a subsequent period.]

I feel that God in these 18 months has given me much that might be given to the church and the world, and ought to be; but which I am wholly unable to give. I have no faculty of self-delivery. I need that another should enter into me, having this faculty, to energize my nature and use me for God. I need Christ. Christ living in me.

If ardent aspirations are wrong, the cross is wrong. If it is wrong to expect a baptism of the Holy Spirit, then it is wrong to let us see

Christ crucified; for his expectation is begotten by a clear view of that object. The fact is, a man has no business to preach at all, if he has not Christ dwelling in him and working in him mightily. Without him we can do nothing.

APOCALYPTIC SKETCHES. XXXVIII.

"AND the second angel poured out his vial upon the sea; and it became as the blood of a dead man; and every living soul died in the sea." xvi. 3.

These vials are not only punitive but preparative; indicating the steps by which the world is being brought into the condition required for the great manifestation of the glory of God in which the Apocalypse culminates. One of the changes needed to be accomplished is that by which the dominating influence not only of the seas but of the world shall pass into the hands of those nation that favour civil and religious liberty. This vial upon the sea is understood to refer to the great naval conflicts of 1793-1805, thus summarized by Mr. Elliott, iii. 329,330: destruction of the French fleet at Toulon, 1793; Victory over the French at Ushant, 1793; taking of Corsica and the smaller Spanish and French West India islands; capture of the Cape of Good Hope, 1795; of a French and Dutch fleet; victories over the Dutch off St. Vincent and at Camperdown; Lord Nelson's victories, Nile, 1793; Copenhagen, 1801; Trafalgar, 1805. The whole history of the world does not present such a period of naval war, destruction and bloodshed. The result was that England was left mistress of the seas, and the continental ideas of the day received a great and terrible rebuke. It was not merely however the blood of French, Spanish, Dutch and Portuguese that flowed in these terrific combats; the blood of Englishmen flowed abundantly, and the immense national debt of England was contracted at that time. Now let it be borne in mind that much of the sea-borne commerce of the previous century or two, had relation to the African slaves conveyed across the Atlantic. Our readers are aware of the horrors of the middle passage, in which such a large proportion of the miserable beings were stifled and flung into the sea. In the Treaties that England made with continental powers in those days, she stipulated for the right to convey these slaves from Africa to America. Let us remember also that rum was one of the important articles of commerce of that time, rum that destroyed so many of the North American Indians and South Sea islanders. Verily there is a God that judges in the earth, and history would tell us many things we do not dream of, if its readers understood the principles and methods of the divine government. But wisdom is justified of her children.

"And the third angel poured out his vial upon the rivers and fountains of waters; and they became blood." 4. The reader will observe that the order followed is similar to that followed in ch. viii. There, the judgment of the 1st trumpet had reference to the land; the 2nd to the sea; the 3rd to the rivers and fountains of waters; the 4th to the sun; and so on. There is a part of Europe where the great rivers take their rise; the Rhine, the Rhone the Danube, the Po; the region that separates France from Austria, and Germany from Italy. Ch. xx. of Alison's History of Europe contains an account of the Campaign in Italy when Bonapart

to such extraordinary distinction as a general. The contents of this ch. are thus summed up: Battles of Montenotte, Millesimo, Dego; the passage of the bridge of Lodi and fall of Milan; the siege of Mantua, and the battle of Castiglione; the battles of Caldero and Arcola; and the battles of Rivoli and Mantua. The campaign of the following year was mostly in the same region.

"And I heard the angel of the waters say, Thou art righteous, O Lord, who art and wast and shall be, because thou hast judged thus." 5. These very Alpine regions, these highlands and vales have been the scene of some of the most frightful persecutions mentioned in history. The blood of those nationalities was most freely spilt which had been most conspicuous in their attempts to arrest the Reformation of Religion, and to stamp out those who had sought a home for their communion with God in the Alpine vallies, shunned by all other men.

"For they have shed the blood of saints and prophets, and thou hast given them blood to drink; and they are worthy." Saints. The only saints are they who find righteousness and true holiness in Christ. These were prophets, because they held fast the word of God, declaring it in their lives and by having their efforts to propagate it crowned. Five hundred years after the Amalekes had attacked the Israelites, God sent Saul to chastise them. Milton's sonnets have held up to everlasting infamy the persecution of these mountain Christians. We must bear in mind that national judgments can only be inflicted in this world, and while the nations have an existence.

"And I heard another out of the altar, say, Even so, Lord God Almighty, true and righteous are thy judgments." 7. This perhaps directs our attention to the altar-scene in ch. vi. 9-11. The people of God, those who have been redeemed by the blood of the Lamb, recognize the justice of God in these retributions, believing the final issue will be the overthrow of that mighty religious power that not only stimulated the persecution of believers, but kept men from coming to the knowledge of their Gospel rights. And it is matter of fact that about the close of the last century, Christians began very generally to be more hopeful concerning the overthrow of Romanism on the Continent. The Romanism of former days has indeed been overthrown, and that of the present day is much more lamblike.

THE BIBLE.

Of all books the Bible must be the most divine because of all books it is the most human. This sounds somewhat paradoxical; but it is quite true. The most natural is always the most divine. And where can we find a book so natural as the Bible? There is no doubt that one of the evils of this age is too much culture. There are only very few persons whose nature is powerful enough to assert its individuality in spite of the influence of education. Young men here and in England, if they go in for university degrees have to read the same books and study the same subjects. The result is that persons naturally go in a rut. The *Pilgrim's Progress* is one of the most natural of all literary productions. But is it probable that John Bunyan could have written such a book if he had passed all the examinations in one of the English universities? We think not. God made John Bunyan, and he took care that his genius should not be spoiled by education. He was thrown into prison just as he came from the hand of his Maker, (as

regards culture and simplicity) and there in his dungeons did the dreamer put his thoughts into black and white. But even the *Pilgrim's Progress* must go to the shade if we compare it with the Bible. The highest beauty is not found in polish and trimmings and artificials; but in simplicity; and in the Bible we have simplicity in perfection. Perhaps there never was a time when the style and language of the Bible were more appreciated than now; and the longer we live the more clearly we shall be able to see the grandeur of the sacred writings when compared with the shows and shams of the age in which we live. All ungodliness is unnatural. The converse is not universally true; but we venture to say that in the great majority of cases it is. Coleridge said, the Bible must be divine because it found him out at a greater depth of his being than any other book. This is quite true, and it is one of the most powerful arguments which can be brought forward in favour of the inspiration of the scriptures. There is no other book so faithful to human nature: none so true to human experience. For instance, one of the principles or laws or by whatever name, we may be pleased to call it, most deeply rooted in the human mind is the belief in the connection between cause and effect. That, indeed, must be a false philosophy which denies this. And yet some philosophers falsely so called, have done so. But the Bible is never so unfaithful to human nature as to deny this. All the reasonings of the sacred writers, and such words as "why" "wherefore" "then" "because" with which we meet so often in the pages of Holy writ always imply it. Every argument in scripture is based upon it, and without it there could be no argument, no not even an argument against it. Its denial, if men try to prove it, assumes its very existence. The hopes and fears, the joys and sorrows, the failings and short-comings, the weaknesses and needs of the soul are described here in such a manner as must prove convincingly to any earnest seeker after truth that the Bible was written under the inspiration of an intelligence which understands man better than he understands himself. If I found the works of a watch perfectly described in a book, it would be one of the most legitimate conclusions to infer that it was written by a watchmaker. Any one who will read the scriptures without prejudice will come to the conclusion that He who is the Creator of man must be also the Author of the Book.

In these days much noise is made in some quarters about the religion of humanity. The best that can be said of the men who talk thus is, that they have more good-will than common sense. We have it all in the Bible. Yea we have it here much larger in quantity and much higher in quality than elsewhere. Jesus Christ who is the Son of God is also the Son of man. Can any one show as such a type of humanity as we have in the person in whom dwelt the fulness of the God-head bodily? And the book which contains the history of Christ is like Him.—While it is the most divine it is also the most human. The book which teaches most clearly the fatherhood of God, teaches also most plainly the brotherhood of man. Where we are commanded to love God with all our heart, and with all our soul and with all our mind we are told to love our neighbour as ourselves. True religion consists not in separating the divine from the human; but in uniting both of them. Here it is, Emmanuel, that is to say, God with us.

Let us look again at the miracles of the Bible. Of course all miracles must contain the supernatural element; but is it possible to conceive of miracles more natural, more human, than those which were wrought by Christ and his apostles? With the miracles of the New Testament before its eyes the world failed to imitate the works of Jesus even when it had only to fabricate miracles out of its own imagination. The papists say that St. Dennis walked a thousand miles after his head was cut off. Most if not all of the miracles said to have

been performed by Roman Catholic saints contain more or less of the same unnaturalness and absurdity. One feels that there is as much difference between them and those recorded in the New Testament as there is between heaven and earth. Christ opened the eyes of the blind; unloosed the tongues of the dumb; cleansed the lepers; cured the sick; comforted the sorrowful; unstopped the ears of the deaf and gave power to the lame to walk. Can there be anything more human and more natural than that? He did what doctors have been always doing, and what they are endeavouring to do these days—only with this difference, that Jesus did at once and by the exertion of divine power what takes time for them to accomplish and what they cannot do in any time except by the application of suitable remedies. He caused a barren fig tree to wither. What is more natural and common for men to do than cut down a barren tree? Raising the dead was only the curing of a disease which had proved fatal.

The same remark applies to the parables. They are the most natural imaginable. Jesus never makes men to fly, never makes beasts to talk nor trees to weep. His illustrations were selected always from among objects well known to those who heard him. And his parables are not mere illustrations: they also embody principles. Many of them contain arguments—arguments founded on human feelings and human experience. It is a very common thing for the shepherd to lose a sheep from the fold, for a woman to lose a piece of silver, for the son of a kind and good father to go astray. And is it not natural for each to feel glad when the lost is found? Here then is an argument: could they blame Him for doing that of which they themselves approved? Could they be offended with Him for doing what they themselves were continually doing?

ADELPHOS.

[Letters intended for the *Bombay Guardian* should in all cases be authenticated.]

CORRESPONDENCE.

To the Editor of the *Bombay Guardian*.

DEAR BRO.,—The Bellary Church debt has been up before the readers of your paper ere this, but will you kindly let me place before them a promise made us a few days ago about the liquidation of this debt.

A kind friend, much interested in the Church, wrote and told us that he pledges himself to pay Rs. 500 of the debt by the end of the year, if we raise the remainder, Rs. 900 by the same time. We believe that the Lord's work will prosper a great deal more if this great incubus is removed, and now that we have this good offer made us we intend to wipe out the debt, and so ask some of your large-hearted readers to help us. Contributions should be sent to the pastor.

W. A. MOORE,

Pastor M. E. Church, Bellary.

DEAR BRO.—Will you please allow me to announce that during my absence for a few weeks in Europe, all correspondence addressed to me at Bombay will be promptly attended to by Mrs. Gladwin. My address abroad will be, care of U. S. A. Consul, 3, Rue Scribe, Paris, or 53 a Old Broad Street, London.

Yours Sincerely,

W. J. GLADWIN.

NOTICES.

THE Rev. R. Scott will deliver in the Hall of the Free G. A. Institution, Khetwady, on Sunday the 4th inst., at 6 p. m., the second of two Lectures on the Subject:—HAVE WE A REVELATION? All are cordially invited.

SOCIAL Gathering at the Ladies' Temperance Coffee and Reading Room 3 Apollo Street Fort, on Monday the 5th instant 8 p. m.

Admission one Rupee.

BAPTIST CHURCH. (Bellasis Road, Byculla.) The Rev. W. R. James will (D.V.) preach to-morrow at 11 a.m. and 6 p.m.

M. E. CHURCH. Appointments for to-morrow: Grant Road: 8½ A. M. Bowen; 6 p. m. Jacobs. —Fort: 11 A. M. Smith; 6 p. m. Shreves. —Mazagon: 11 A. M. Jacobs; 6 p. m. Bowen.

Epitome of News.

SATURDAY, AUGUST 27.

—A movement has sprung up in Calcutta to obtain the closing of liquor shops on Sundays. The *Indian Daily News* says that Sunday is the one day of the week when the seamen in port resort to the shore for a form of enjoyment, the lowest and most degrading, and adds that the present state of things is a disgrace to the city.

—The *Rast Gofiar* publishes and comments on news received from Jamnugger, disclosing a rather curious manœuvre on the part of the Vaishnavs of that place to obtain the release of Vrajeshji Maharaj. It appears that they have petitioned his step-mother to leave the place and to take the idols with her, so that the Vaishnavs may have a pretext for deserting the city, and staying away until the Maharaj is transferred from the Rajkot jail to Nowanugger. Vahooj with an eye to her own interests has refused to comply with the petition, whereupon the Vaishnavs have conspired to stop their *Darshan*, i.e., visits to her *mandir*. The same paper publishes *in extenso* the last will of Vrajnathji Maharaj, the adopted father of Vrajeshji Maharaj, in which the former, expressing great disgust at the latter's continued misconduct, disinherited him entirely.

—At the Girgaum Police Court, on Thursday, the Rev. Braz Fernandez appeared before Mr. Ryan to answer the charge of assault preferred against him by one J. M. Looza. It appears that information was given some time ago to the reverend gentleman that the complainant had entertained a belief in sorcery. In the afternoon of the 9th instant, after service had been held in the church at Matoonga, the complainant was called and asked by the defendant as to the truth or otherwise of the allegation made against him. The complainant denied all knowledge of his belief in sorcery, and being further pressed, became insolent towards the defendant. The reverend gentleman felt himself insulted and struck the complainant twice with his stick. The magistrate fined the defendant one rupee.

—His Highness the Maharaja of Patiala has presented Rs. 25,000 to the Punjab University College, in commemoration of his first visit to Lahore, on the occasion of the late Viceregal Durbar.

—The Australian papers report that a Mr. Littleton has been murdered by the natives of the South Sea Islands, they having had disputes with him about the ownership of certain land on the island of New Britain. H. M. S. Conflict is reported to have visited the island, and to have hanged three natives for the murder. The natives of New Britain have also made hostile demonstrations against the white inhabitants of the island and others resident there, and the latter, believing their lives to be in danger, made common cause against the islanders and attacked them, killing about 50, and wounding others. No whites were killed in the encounter. The Deputy Commissioner, Mr. Romilly, has since visited New Britain in the schooner *Beagle*, and has justified the proceedings of the whites.

—Mr. S. J. Padshah in the *Bombay Gazette*:

The *Bombay Guardian*, commenting upon the extracts published in the *Gazette*, did me the honour to mention my name prominently. For the information of that journal, then, as well as to silence future "Inquirers," whose questions are veiled sarcasms and ugly innuendos, I come forward to assert solemnly that I know that the "brothers" exist, and that they are all they have been represented to be. I have seen more than one of them; and I have had personal relations with Koot Hoomi Lal Singh—that personage to whom Mr. Sinnett has dedicated his work. I have had the proud privilege of seeing him several times. He has condescended to write to me, and to guide me. He has attempted to raise me above my weaknesses and faults. He has been, in a word, my "guide, philosopher, and friend." So much for the beneficence of the brothers. Again, I have seen the same personage under the most extraordinary conditions. I have seen him stand not half-a-dozen yards before me in broad moon-light, and vanish slowly, mistlike, into space. I have received a letter from him in my bed-room, the doors and windows being closed. I was busy writing. A kerosine lamp was burning brightly on the table. Suddenly the letter dropped on it, with a whizzing sound, from some height. Where is the juggler who will be able to do this? But what staggered me most was the contents of the letter. Koot Hoomi commented on a conversation I had had with some friends an hour or two before. In the last sentence he wrote of an occurrence that had that moment taken place in England through the instrumentality of one of the brothers. The news was verified some days after! So much for the power of the adepts. Will the detractors of the Theosophical Society assert, after this, that that society is a sham, its founders humbugs, and the brothers myths? I dare say they will, for there are individuals who will not understand certain things "from a defect of a common organ of perception for the ideas" of which they treat.

—*Times*; Cairo, July 24: Last June Daoud Pasha, Governor of the province of Keneh, which includes the ancient Theban district, noticed that the Bedaween offered for sale an unusual quantity of antiquities at absurdly low prices. The Pasha soon discovered that the source of their hidden treasure was situated in a gorge of the mountain range which separates Deir-el-Bahari from the Bab-el-Malook. This gorge is situated about four miles from the Nile to the West of Thebes. Daoud Pasha at once telegraphed to the Khedive, who forthwith despatched to the spot Herr Emil Brugsch, a younger brother of Dr. Henry Brugsch Pasha, who during Monsieur Maspero's absence in Paris, is in charge of all archaeological excavations in Egypt. Herr Brugsch discovered in the cliffs of the Lybian mountains, near the Temple of Deir-el-Bahari, or the "Northern Convent" a pit, about 35ft. deep, cut in the solid rock; a secret opening from this pit led to a gallery nearly 200ft. long, also hewn out of the solid rock. This gallery was filled with relics of the Theban dynasties. Every indication leads to the conviction that these sacred relics had been removed from their appropriate places in the various tombs and temples, and concealed in this secret subterranean gallery by the Egyptian priests to preserve them from being destroyed by some foreign invader. In all probability they were thus concealed at the time of the invasion of Egypt by Cambyes.

Herr Brugsch at once telegraphed for a steamer, which on Friday last safely deposited her precious cargo at the Boulak Museum.

The full value of this discovery, of course, cannot as yet be determined. The papyri have not yet been unrolled, nor have the mummies been unwrapped. Four papyri were found in the gallery at Dier-el-Bahari each in a perfect state of preservation. The largest of these papyri—that found in the coffin of Queen Rema-ka—is most beautifully illustrated with coloured illuminations. It is about 16 in. wide, and when unrolled will probably measure from

100 to 140 feet in length. The other papyri are somewhat narrower, but more closely written upon. These papyri will probably prove to be the most valuable portion of the discovery.

No less than 3,700 mortuary statues have been found which bear royal cartouches and inscriptions. Nearly 2,000 other objects have been discovered. One of the most remarkable relics is an enormous leather tent, which bears the cartouche of King Pinotem, of the 21st dynasty. This tent is in a truly wonderful state of preservation. The workmanship is beautiful. It is covered with hieroglyphs most carefully embroidered in red, green, and yellow leather. The colours are quite fresh and bright. In each of the corners is represented the royal vulture and stars.

MONDAY, AUGUST 29.

—*Bombay Gazette*: The list of persons who have promised to contribute papers on missionary subjects to the series edited by members of the Oxford Mission, contains some distinguished names. The colour would seem to be distinctly Anglican; so that the series will be a kind of counterpoise, we suppose, to the *Evangelical Review*, an organ of missionary work, which is also published at Calcutta. It is the misfortune of publications of this kind that they seldom come into the hands of any persons but missionaries, or those who are closely connected with them. The life of such journals is therefore possibly a useful, but certainly an obscure, one. In this age of high pressure and rapid movement, it is surely bad policy to commit the interests of any important cause to these purely professional advocates. It is of course quite natural that missionaries should wish to possess an organ for the interchange of ideas and experiences proper to their profession; but writers of established reputation wish to reach the ear of the great public. But that public has neither the leisure nor the inclination to read professional papers. It will never, therefore, be brought by such instruments to take an interest in missionary work. It is, perhaps, also a fault of publications of this class that they are too exclusively clerical. The educated Hindoo, on whom the eye of the missionary is constantly fixed, would be more impressed by lay writers, especially by men who had achieved some distinction in public life or literature. He is inclined already to the belief that theology is simply a clerical speciality, with only a very remote relation to the ways and thoughts of living Englishmen, and it will require a considerable effort to educate him out of this opinion. We notice, however, only one layman in the list of contributors to the Oxford Mission papers, a barrister and a Fellow of All Souls.

—The proposal for the introduction of the Contagious Diseases Act into the city of Dacca, has been vetoed by the Lieutenant-Governor of Bengal.

—*Free ch. Record*; Dr. Laws, Livingstonia: "Yesterday I had the privilege of baptizing the first native who has sought this ordinance here. Albert Namalambé, mentioned by Mr. Reid in the journal, has thus come forward now fully to testify of his faith in Christ. It was a glad, solemn day. At half-past six this morning another inquirer came to me asking why he was not yet happy."

TUESDAY, AUGUST 30.

—*Times of India*: "We learn that from the 1st of January next the P. and O. steamers from Bombay to England will proceed direct to London instead of calling at Southampton as at present. The same company also intend to despatch a steamer every week from Bombay to China."

—Same: Some of our readers will remember the notorious Aurora Frauds, which caused so much excitement in Bombay a few years ago. We learn from Port Blair that two of the prominent characters in connection with that extraordinary case, Elmiston, the broker, and Captain Harriet have received free pardons. The

former had still some years to serve, Captain Harriet only a few months.

—*Bombay Gazette*: Sir James and Lady Fergusson attended the annual prize distribution to the pupils of this school at the Soldiers' Institute, Poona, on Saturday evening. Lady Fergusson gave away the prizes, and Sir James delivered an address. Mrs. Sorabjee, mistress of the school, was presented with a silver card-case in the name of the school children, and with a watch sent by Mr. A. H. Wadia.

—The American papers announce the death of Dr. Tanner. It is stated that his death was accelerated by the injury received by his constitution in his celebrated forty days' fast of last year.

—*Overland Mail*: Aug. 12: The application by Mr. Bradlaugh for a summons for assault against Inspector Denning has been refused at Westminster Police-court.

A meeting of the Northbrook Indian Society was held on Aug. 5, when a letter was read from the Prince of Wales approving of the objects of the society.

Fresh Arab disturbances are reported from Tunis. The French are about to occupy all the forts near the city.

It is stated that the Pope purposes to quit Rome and take up his abode at Malta.

The man Hickie, who sent a threatening letter to Mr. Forster, has been sentenced to fifteen months' imprisonment.

Three serious railway accidents, resulting in the loss of several lives, have occurred during the week.

Amongst the deaths recorded this week are:—Lieut.-Col. P. Hare; Commander R. B. Pison; Ven. H. G. Randall; Dr. Burton; Mr. A. R. Naghten; Hon. Mrs. Congreve; Hon. Mrs. Lewis; Hon. Mrs. Savile; and Mrs. Webb.

—Mr. William Henry Christie, F. R. S., has been appointed to succeed Sir George Airy as Astronomer Royal at the Greenwich Observatory.

—Messrs. Trübner and Co. have ready the third volume of the late Mr. M. A. Sherring's great work on "Hindu Tribes and Castes." Besides a general index to the whole work, this volume contains three dissertations on the natural history of caste, on the unity of the Hindu race, and on the prospects of Indian caste.

—Crete has lost its oldest inhabitant, Konstantinos Artos, landed proprietor, lately residing in the neighbourhood of Rettimo, who recently died at the unusually advanced age of one hundred and eighteen. This venerable gentleman in his early youth followed the plough and herded oxen for a wealthy miller, whose only daughter fell in love with him and insisted upon marrying him before he had completed his nineteenth year. She brought him a goodly dowry in land and cattle, which enabled him to commence farming on his own account exactly a century ago. Since the year 1781 he has lived upon his small estate, except when political troubles have compelled him to seek safety in flight from the wrath of the Turkish authorities. Of the ten Sultans under whose successive reigns he lived, he fought against six in ineffectual endeavour to achieve his native country's independence, and was four several times proscribed, banished, and pardoned. He married and buried five wives, and survived all his brothers and sisters, nephews and nieces, and eleven of his own children. His faculties were unimpaired down to the very day of his death, and only last year, having been elected mayor of his village, he fulfilled his municipal functions with unabated activity and intelligence. It seems scarcely credible that, within the past month, a man was living, hale and hearty, who had been a sturdy stripling when Frederick the Great sat upon the Prussian throne and the British Colonies in North America declared their independence of the mother country.

WEDNESDAY, AUGUST 31.

—*Times of India*: For a second time, Presi-

dent Garfield appears to have escaped death, yet very narrowly. The latest news is to the effect that he still continues to amend. It is to be hoped that the improvement may be permanent, for being thus spared from assassination, he becomes a fit instrument to deal with the fiendish plots against life and property which are now being hatched by certain Irishmen within the United States. The attempt upon the life of the President will do more to incite American public opinion against Fenians *et hoc genus omne* than anything these misguided people have themselves yet done, and so General Garfield will not have suffered altogether in vain.

—The Shah of Persia has lately published an order at Teheran, which abolishes the council of ministers and re-establishes pure autocracy as a superior order of things.

THURSDAY, SEPTEMBER 1.

—*Times of India*: We are informed, on the best authority, that after negotiations that have lasted for ten months, the Oriental Telephone Company, Limited, have at last come to terms with the Government of India, and that they will very shortly be enabled to introduce into this country the system of Telephone Exchanges so successfully worked in nearly every other part of the civilized world. We believe that within certain limits the Company will be authorized to give the public every kind of telephonic communication, whether of a public or private nature.

—Lord Lawrence, son of the great Civilian Governor-General, will shortly pay a visit to India. He will be accompanied by his wife, and is expected to arrive here early in November.

—*Poona Observer*: It is with very great regret that we announce the death of Colonel Dalrymple-Hay, of the Bengal Staff Corps, which melancholy event occurred at his residence early on Wednesday morning. The deceased officer came up to Poona from Calcutta to supply the place of Controller of Military Accounts during the absence of Colonel Young.

—The *Str. Khiva*, with English Mails, left Aden for Bombay Tuesday night.

—We acknowledge receipt of the Indian Railway Travellers' Guide for September, published at the *Bombay Gazette* office, Price 8 as.

—The following, from the *New Dispensation* shows how the amalgamation of Christianity with Hinduism is being carried on:

Christ was a great yogi. His transcendental yoga is the wonder of ages. We prefer to call him Rishi Khrishta. A rishi and a yogi he pre-eminently was. His life was one continued yoga or communion with the Heavenly Father. His yoga was, however, active and philanthropic, not mere meditation or *nirvan*. It was union with Divinity as well as union with humanity. It was spiritual as well as social. It embraced devotion, contemplation, and communion as well as sympathy, charity and philanthropy. A will attuned in all things to the Father's will was the secret of his yoga. He loved God and he loved man, and such was the identifying effect of his love that he felt he was one with God and one with humanity. In the deepest and most loving communion he and God and humanity were all interknit and interwoven. It was not merely a sentimental reverie, not fits of nervous trance or ecstatic excitement. It was a steady, sustained and abiding intercommunion of Divinity and humanity in actual consciousness. This unity is the highest yoga which man is capable of. In order to bring about this yoga condition of the soul certain mantras are indispensable, the meaning and spirit of which must be continually revolved in the mind for some time. All foreign and unwelcome thoughts must be banished, and with the help of certain sacred words or mantras the mind must be made to concentrate its attention in God. Such concentration, cultivated habitually, culminates in true yoga, such as Rishi Khrishta perpetually enjoyed. What are those helpful mantras? Let us refer

to St. John, ch. xiv., and we shall find the key-note to Christ's yoga.

"I am in the Father."

"And the Father in me."

"Ye in me."

"And I in you."

These sacred words are Christ's yoga mantras. Let us all practice them, uttering the words repeatedly, so that their spirit may enter our hearts and go into the depth of our being. Repeat the mantra "I am in the Father," "I am in the Father," in Sanskrit or English or Bengali or any other language, and let the utterance be with the whole heart, and your soul will in time be a yogi soul, united to God on the one hand and to humanity on the other.

—*Evangelical Christendom*: Genuine Revivals, by the power of the Spirit of God, are taking place in Nismes and other places. In that city the Free Church and Methodist Church are over-crowded, and prayer goes up from anxious souls, weeping for sin or weeping for sinners; and night after night the song of joy and thanksgiving succeeds agonising prayers. It began in June last with two youngmen, and soon afterwards about a score were happy in the new found joys of salvation, and praying for others. The living breath of the Spirit of God has swept over a school of young ladies whose members seem all more or less brought to happy, hopeful salvation. The solemn, quiet, patient waiting for the decision of the anxious, sometimes, however, accompanied by irrepressible southern bursts of tears and exclamations, are thrilling in the extreme. Meetings seldom break up until burdened souls have found relief in Jesus, though it be eleven at night. Christian parents, teachers, and pastors have the inexpressible joy of seeing many of their children brought into the fold. Those Christians of old standing, who have been growing in grace, continuing instant in prayer, and basking in the sunshine of God's love, are used in this ingathering. They are often the humble and unknown ones, simple men and simple women, whose faith and prayer prevail. They are ready for harvest work. The joy of the earnest pastors, some of whom were away in Paris when it began, may be conceived.

FRIDAY, SEPTEMBER 2.

—It is stated that the Sonthals, who gave the authorities so much trouble a few months ago, are again in a restless state. The Government have taken the necessary military precautions.

—Deaths last week 474. By Cholera, 18.

—The Rev. T. H. Greig has been promoted to the senior chaplaincy of the Church of Scotland in this Presidency, *vice* the late Rev. Dr. Machpherson, but will take three months' leave before entering upon his new duties. The Rev. A. B. Watson, of Kurrachee, will act as senior chaplain, and the Rev. J. H. Mackay, chaplain of Poona and Kirkee, will officiate at St. Andrew's Church during the absence of Mr. Greig.

—*Lucknow Witness*: "The Wesleyan Conference, in session at Liverpool when last mail left, has done itself credit by taking favorable action, first of any of the large ecclesiastical bodies, with regard to the Revised Version. It was at the instance of the Rev. Dr. Pope, the most prominent theologian in the Connection, who in reporting on the completion of the version of the Wesleyan Catechism which had been in hand for some years, asked permission to substitute in all cases the language of the Revised Version for the words of Scripture formerly used." The motion was carried.

—*Madras Times*: At the last criminal sessions held at Ganjam, two natives, named respectively Chinni Ramadh and Tammadu, were charged with murder by causing the death of one Konari Latsmudu, an old man, sixty years of age. Death was the result of an assault alleged to have been committed on the deceased by the prisoners in consequence of the deceased having taken away an umbrella belonging to the first prisoner. The Court acquitted the

second prisoner, as no offence was proved against him, but sentenced the first to two years' rigorous imprisonment.

—The total immigration into the United States during the year ended June 30, 1881, amounted to 668,000 persons, indicating a larger immigration than during any preceding year in the history of the country.

—*N. Y. Evangelist*: An immense turtle seven feet long, four feet wide, and weighing about eight hundred pounds, was caught in a net in the ocean last Thursday, opposite the Surf Hotel, Fire Island.

We remember that a turtle even larger than this was caught at Bandora, some 15 or 20 years ago.

—*Dnyanodaya*: A ploughing match lately took place in Ahmednagar at which a good many farmers and nine pupils connected with the "Practical Agricultural class" taught by the agricultural instructor in the High School, competed for prizes. A few foreign ploughs were used, but none of them were properly handled and so their relative merit could not be appreciated. It was refreshing to see two High School pupils who can speak English driving ploughs. In America, college graduates not infrequently turn farmers. If educated men will show that they are not ashamed of manual labor, a healthy public sentiment will grow up about the matter.

—Writing in reply to an inquiry as to his opinion of the Revised New Testament, Mr. Spurgeon says:—"It is a valuable addition to our versions, but it will need much revision before it will be fit for public use. To translate well the knowledge of two languages is needed. The men of the New Testament Company are strong in Greek but weak in English. Comparing the two, in our judgment, the old version is the better."

Selections.

INTERNATIONAL CONFERENCE OF THE YOUNG MEN'S CHR. ASSOCIATIONS, LONDON.

In the large hall a public meeting was held, in connection with the Conference, on Wednesday evening, when the Right Hon. the Earl of Shaftesbury, K.G., presided. The proceedings were opened by the singing of a hymn specially composed for the occasion, after which Rev. Dr. McEwan offered prayer.

The noble Chairman in the course of a few opening sentences referred to the reception by the Lord Mayor of the Y.M.C.A. delegates gathered together from all parts of the world. Our aim, he proceeded, as a Conference is to bring into one common bond of brotherhood all the youngmen of different civilized and Christian countries in the world. He trusted that ere long they would have affiliated with them the Young Woman's Christian Associations. He felt it did one good to see the delegates—magnificent pilgrims as they are—come from afar to aid in spreading the principles of the knowledge of the Lord and Saviour Jesus Christ.

Rev. Dr. CUYLER (Brooklyn), in the course of an eloquent address, referred to the love felt by American Christians for our noble president. Among all the organizations over which he presides, none excel in grandeur the Young Men's Christian Association. In proceeding, Dr. Cuyler said that cities rule the world, and the Young Men's Christian Associations aim at reaching not the rural villages but the cities, and those who are swamped in the vortex of city life. Our theatre of action is the city, the object and object of our action are young men. Cities rule the world; always have, and never so much as now. The Master said, "begin at Jerusalem," and what was true then is still more true now. Therefore it is that the scene of action for our work is in the city, and not only is our work in the city, but it is

amongst young men, those who are in the prime and pride of power and life.

What is wanted to start young men is a new idea, and the one object of the members of your Association is to take humanity when it has stuck on the pathway and get a new idea into its head, and start it into motion. We say to young men, Here is a great idea for you; you may be filled with the light of God, and become lighthouses for Jesus Christ, and so the darkness shall be lifted, and over the eastern hills we shall catch the gleaming dawn. Well, your work is young men and your sphere is the great cities—not the young men of Armenia, or of Bulgaria, but the young men of London. O London! every fresh visit I make I am more overwhelmed. It is the most tremendous fact of to-day! London, colossal London, who can comprehend it? London, colossal in its vice and wickedness. London, with all its mighty activities for Christ, how this great shadow of sin hangs over it!

Last Lord's Day evening I found after the temples of Jesus Christ were all locked up, that Satan had flaring open ten thousand doorways, whose one object is to lead to perdition. These ministers of the Gospel, these men of Christ, preached through the day salvation through Christ, and at midnight the gin-shops preached damnation by the dram! Who is to overcome those preachers of perdition? The army of Christ, and that army was never enrolled to be beaten; and, whatever the vicissitudes of an hour, the right must win in the end. Your young men, how I tremble at their temptation, at the gauntlet of temptation which they must run in your great city, and at every street corner! At the suggestion of one of your well-known ministers, I looked in the other night to one of your popular resorts for young men. What was it? Simply Sodom, with a thin varnish of Paris over it. It is the blessed object of your Association to provide a very different sort of resort, where the young men may breathe not the air of Sodom, that which is charged with mammon and scepticism and vice, but the pure atmosphere of Christian life and Christian love. What are we doing? Follow the example and commandment of our Lord. Run speak to that young man; take hold of that young man for Christ, open your door to that young man for Christ, save that young man for Christ, else his blood will be upon your skirts. The London Y.M.C.A. is supported by the prayers of ten thousand mothers all through the world whose sons are in the great city and exposed to its terrible dangers and snares. Scepticism is a growing danger to-day, but it is like a fog. Now, what does the mariner do in a fog? Fight against it? Oh, no, gets up steam, and sails away out of it. So I should advise young men, who are troubled with scepticism around them, to get up steam and sail away into the clear, pure atmosphere of Christian society and influence. There is no power like a Christian and consistent life. No argument will confute the scepticism of the day like the testimony of a godly life. What we want is hard work for Christ, and holy living for Christ, so that we may outwork, outlive, and outpray our King's adversaries. One grand result of all this, as you have seen in the present Conference, is to produce love and brotherhood, and the only rivalry now is who will be nearest the blood-stained banner of the cross and carry it into the centre of the enemy's redoubts?

With a few brief and eloquent passages on the international character of Y.M.C.A. work, and of the great future which he believed to be before America, Dr. Cuyler concluded by referring in touching terms to the kindness shown by the English Queen and the English nation with respect to the attempted assassination of President Garfield.

Pastor TOPHEL (Swiss), president of the Central International Committee, presented the Earl of Shaftesbury with the international

badge adopted by the Conference as a token of worldmembership.

M. CH. FERMAUD (Swiss) claimed his lordship as the father of Y.M.C.A., and proceeded to describe the work of the Association on the Continent, where the Bible is not known as in England or America, and where difficulties are interposed by the police in the way of young men meeting together at all. However much has been done, we have need to make still greater efforts, for there are millions of young men perishing without Christ.

Mr. F. VON SCHLUEMBACH (New York) delivered a warm, enthusiastic, and eloquent address, insisting on the grand secret of success—the power of the living Christ dwelling in us and flowing forth by us to the young men around.

Hon W. E. DODGE (New York) felt that the Y. M. C. A. was the most important of all Christian organizations of the day. The future of our country depends on the young men who are rising up to take our places in the Church, in the hall, in commerce, and in politics. He rejoiced that in the Y. M. C. A. young men had the opportunity of enjoying Christian fellowship and influence, and he believed thousands had been led by means of the Association to the Lord Jesus Christ, and were now active, successful, and consecrated workers in His vineyard, reaping in the golden sheaves to His glory.

Herr A. KLUG (of Dahle, Germany), Pastor Meille (of Turin, Italy), and Senor Albricias (of Barcelona, Spain), respectively gave expression to their love for the Y. M. C. A., and described the progress of the work amongst the young men of their own countries.

Mr. GEORGE WILLIAMS said: We have such gatherings as these International Conferences once every three years. The last one we had was held in Geneva in 1878. Mentioning a few interesting points, he moved a vote of thanks to the chairman, and after a few words from Mr. A. Balfour, of Liverpool, and the Right Hon. Earl, the meeting was brought to a close.

MISSIONS TO THE HEATHEN.

On Thursday morning the relation of the Y. M. C. A. to foreign missions was considered. Rev. C. Melville Pym presided, and stated that if the Y. M. C. A. does its duty with regard to young men it must stir up a desire in such to send forth to darkened heathen that Gospel which they themselves have apprehended. There is at present a lack of volunteers for the work. Parents, as Dr. Duff said, are willing to send their sons to labour for wealth and fame, but they are not willing to send them to labour for Christ. If Y. M. C. Associations will recognise their duty in this respect they will be made a means of blessing to many lands.

Herr C. KLUG then read a paper dealing with the subject in a closely logical and intellectual style. 1. Each Association should do mission work amongst its members; such work has been largely blessed to the salvation of young men, and these converts are trained for work. How? 2. The Associations through these young men largely aid home mission work. Where a Y. M. C. A. is flourishing, you may be sure the Sunday school and Bible class will flourish. 3. From these considerations it follows that the Y. M. C. A. is a thorough training school and recruiting ground for foreign mission work. Of a small German Association in Elberfeld, said that it has subscribed 15,000 marks, about £800, and sent 40 members into missionary work; 218 young men have gone from 30 German Associations to the foreign mission field. Many of these have formed special mission classes for training the young men who are anxious to become missionaries.

Mr. J. MCPHAIL (president of the Greenock Y. M. C. A.) in the course of a paper spoke of the Y. M. C. A. as an embodiment of the foundation principle of all true mission enterprise, and this is true as regards its catholic spirit, its educational appliances, and its treatment of

the social interests of those with whom it comes into contact. Secondly, the Y. M. C. A. is an effective training-ground for future missionaries. There is an enthusiasm in young men for enterprise, and in the Y. M. C. A. this fact may be turned to account on behalf of the noble cause of foreign missions. This missionary spirit may be developed: 1st, by the study of the thrilling history of missionary enterprise; 2nd, by the circulation of authentic missionary information; 3rd, the Y. M. C. A. may promote missionary enterprise and develop the missionary spirit by encouraging liberality in pecuniary aid; lastly, by co-operating heartily with missionary enterprise in all lands, by sending forth its own members to the work, the Y. M. C. A. will itself be greatly benefited, while the catholic and unsectarian spirit will be largely fostered. Foreign mission efforts depend for success not merely on organization, but on the living breath of the mighty Spirit of God. The Y. M. C. A. members ought to be to those who are holding up the blood-stained banner of the cross what Aaron and Hur were to Moses on the mount, holding up his hands in prayer and intercession to God.

Mr. RUSSELL STURGIS emphasized the value of circulating information as to missionary work, and urged strongly the leading feature in Y. M. C. A. labours, that of absolute unity in the work on an unsectarian basis—such a spirit is the best training for foreign mission work.

Another American brother, Mr. L. D. Wishard, college secretary, said that in the college associations they had a foreign mission committee, which sought to develop amongst the students a deeper interest in the work of God in distant lands. If we could get our Associations to take hold of this great work, we should have at all stations in the world members from our Associations labouring for our Lord and Master.

Mr. H. M. MATHESON expressed his deep sense of the importance of the subject, and urged the need of imparting missionary intelligence from various parts of the field. Thus you prepare your members, who are going every day as emigrants to other lands, to go as Christians, and not as practical heathen, to witness for Christ whither they go.

PERSONAL RESPONSIBILITY.

The duties and responsibilities of members of the Association were considered from 11. 30 to 1 o'clock. Papers being read by American and Continental brethren.

Mr. W. H. MORISS, of New York, in the course of his paper, said: Christian work in every variety has been presented to the Y. M. C. A. of America. They have been asked to conduct meetings of all descriptions, and superintend work so utterly foreign to the distinctive work for which they are organized, that there has been some danger of drifting from the true mission. Of late years, however, we have measured our progress, not by numerical growth, but in gaining a clearer conception of the true work of an Association, and a more thorough determination to pass over outside work, and adhere strictly and always to work for young men.

The results are threefold:—

1st. It is now an axiom in the American Association that the prosperity of the work in any city shall be judged only by its power to reach and save young men.

2nd. The hearty co-operation and support of the Christian Church are given cordially, and without hesitation.

3rd. The personal responsibility of members and their distinctive duties are so clearly defined that it is an easier matter to enlist the best Christian men in the Association work.

I am asked to speak of this last phase of the work, viz., the duties and responsibilities of the members.

The confessed object of all Association work is:—

1st. The saving of young men.

2nd. The edification and education of young

men when saved; or, to quote from another, it has a threefold aspect:—

To save young men from sin;

To help them to lead pure lives;

To set them to work for others;

and, whatever may be the means adopted, the relation of each member will be in some way connected with this avowed object, and every committee formed will have intimate connection with this fundamental idea.

We shall conceive of an Association having a certain number of members, with the usual diversity of talent and opinion; they are banded together for one purpose, and the variety of talents and the different temperaments are so to be brought into harmony that out of this number of men but one thought shall be uppermost, viz., the honour of the Lord Jesus Christ in the salvation and edification of the young men of our community.

We shall discover on closer examination that this band of men is distinctly divided into two classes; there is the active member, who is a Christian man and a member in good standing in an evangelical church, and there is the young man of good moral character, who is not a professed Christian, and who is denominated an associate member. All this force is in some way to be utilized, so that each member shall feel a definite duty and responsibility to the Association, and to the young men around him.

To reach this position, and to give to every man his work, has been the constant aim of the Association, and, while it is scarcely possible to carry out the idea to its fullest extent, it is apparent that more effective work could be done if all should feel a specific responsibility in some one branch of the Association.

Having offered many practical suggestions, the speaker concluded: The highest type of a Christian manhood is the aim of all Association effort, and the key to an efficient working force of active members is found in the consecrated life. A vital piety permeating the membership will cause each one to feel personal responsibility for his fellow in a greater degree than all the committee work imaginable, and it will, after all, be only as our members esteem the privilege of being "*co-labourers with Christ*," and witnesses of His truth, that the full responsibility and duty resting upon them will be manifested.—(*Word and Work*.)

PREVAILING PRAYER.

BY MRS. BOOTH.

I fear there are comparatively few Christians who know what prevailing prayer is, because they do not comply with the conditions on which alone it can be offered. I regard these conditions as threefold:

1st. Living and abiding union with Jesus. "*If ye abide in Me, and My words abide in you, ye shall ask what ye will, and it shall be done unto you.*"—John xv. 7.

2nd. Systematic obedience to the teaching of the Word and of the Spirit. "*Beloved, if our hearts condemn us not, then have we confidence toward God. And whatsoever we ask, we receive of Him, because we keep His commandments, and do these things that are pleasing in His sight.*"—1 John iii. 21, 22.

3rd. Unwavering faith in the veracity and faithfulness of God. "*But let him ask in faith, nothing wavering; for he that wavereth is like a wave of the sea, driven with the wind and tossed. For let not that man think that he shall receive anything of the Lord.*"—James i. 6, 7.

Of course there are many other passages of similar bearing and equal weight, but I regard these three as clearly setting forth the conditions of prevailing prayer, constituting, as it were, the three steps of successful approach to the mercy seat. They are like three links of a golden chain connecting our souls with God, and if one be missing or defective, the power to prevail in prayer is lost. Does not this explain the reason why there is so much ineffect-

ual prayer in our day? Christians get hold of a promise, and try to work themselves up to faith for its fulfilment, but, alas! one of the conditions is wanting, one of the links is broken; their own hearts condemn them; "then have they (no) confidence toward God, and whatsoever they ask they receive (not) of Him, because they keep (not) His commandments, and do (not) these things that are pleasing in His sight." How can a man approach God in confidence when he is living in the daily practice of something for which his own heart condemns him? Impossible! As soon might Satan offer effectual prayer! Before that man can truly approach to God, he must "cleanse his hands," "purify his heart," and "put away his iniquity."

No matter what our creed or opinion, God has made it a law of our spiritual being, that without submission and obedience there can be no confidence. Faith in Jesus is God's expedient for bringing us *back to obedience*, and not for saving us *in disobedience*. And, all the way through the New Testament, He refuses to accept any other proof of discipleship than that of obedience. No less than six times in the 14th and 15th chapter of John is this criterion insisted on. "Faith without works (obedience) is dead," and therefore has no power to take hold of God, or appropriate His promises. I am satisfied that this is the "missing link" in the experience of multitudes of professors; and in vain do they cry out, "Lord, Lord," while they do not the things that He says. In vain do they try to assure their hearts before Him, while they love not in *deed*, but only in word and in tongue.

I am afraid there is much antinomianism abroad, which makes Christ the minister of sin, and which is always crying,—"*Faith! faith! only believe*" while consecration and obedience, as indispensable conditions of faith, are entirely lost sight of. "How can ye believe," said our Lord to some in His day, "while ye receive honour one of another, and seek not the honour that cometh from God only?" And we may say to some in our day—how can ye believe who prefer self-indulgence, wealth, or worldly conformity, to Christ and His Cross, and the extension of His kingdom? Is it not still true that "If any man love the world, the love of the Father is not in him," and that "the friendship of the world is enmity towards God?" Saving faith in the sinner, and prevailing faith in the believer are alike impossible without full consecration to known duty. If any one disputes this, let him try to exercise faith in any given blessing, while he is refusing obedience to the claims of God, or withholding part of the price which God requires, and he will find, whatever may be his preconceived notions on the subject, that it is *simply impossible*.

Herein is the solution of the question so often asked—How is it that there are so few answers to prayer? David affirmed it when he said, "If I regard iniquity in my heart the Lord will not hear me." Neither will God hear and answer us, call we ever so loudly, and ever so long, if we willingly consent to any known unrighteousness. How fares it with your prayers, dear reader? Do you know that God hears you by the answers He vouchsafes? If not, may not this be the reason for the miscarriage? God is unchanged and unchangeable, the promise faileth not. "All things whatsoever ye shall ask in prayer, believing, ye shall receive." God must be true; and if your experience contradicts the sure word of promise, you may be certain that it is your experience which is at fault. Examine yourself. Repent, and do your first works. He is faithful and just to forgive the sins of His people, and to cleanse them from all unrighteousness. And then bring all the tithes of a whole-hearted, loving, and believing service into His storehouse, and prove Him therewith, and see if He will not open you the windows of Heaven, and pour you out such a blessing that there shall not be room enough to receive it.—(*War Cry*.)

THE SINLESSNESS OF CHRIST.

I AM not aware that any book besides the Bible teaches the universal depravity of the human race. Does any book besides the Bible and those which have borrowed their light from it declare that all men are sinners in the sight of God? I know of no such book that teaches this truth, excluding of course, all those which have derived it from the word of God. That all men are sinners is most clearly taught in the Old and New Testaments in such terms as the following:—"All have sinned and come short of the glory of God." "There is none righteous, no, not one." "They are all gone out of the way, they are together become unprofitable." "There is not a just man on earth, that doeth good and sinneth not." And strange to say, in *this* book is taught the sinlessness of Christ. None but Jesus ever advanced a claim to a sinless character. He stands alone even in the *claim* to a perfect life. Granting that all the books in the world are true; yet I challenge any one to point to a person except Christ who claimed a perfect character. Jesus, however, did claim it. At one time He asked His hearers, "which of you convinceth me of sin?" (John viii. 46.) At another time He said, "The prince of this world (the Devil) cometh but hath nothing in me." (John xiv. 30.) There was no weak point in His disposition, no flaw in His nature, no defect whatever by which sin and the Devil could triumph over Him, "hath nothing in me." And He not only claimed it: His life sustains it at every point and in every particular. Often do we see him beset with danger; but never uttering an untruth in order to get out of it. He was poor; but no one was defrauded by Him of the value of a single pice. He was reviled, but He reviled not again; when He was cruelly scourged in the judgment Hall of Pilate and when He was crowned with thorns, laughed at and mocked, He did not manifest the least sign of anger. He calmly "endured the contradiction of sinners," "opened not his mouth" and was led as a lamb to the slaughter.

Again. So far as He was personally concerned sin was not *implied* in anything that was accomplished or said by Him. None ever dwelt more than He did on the necessity of repentance as one of the conditions of acceptance with God. But Jesus never repented himself. Why? For the simple reason that He had no sin to repent of. He never expressed sorrow, sigh or regret on account of anything which He did. On the contrary, His words imply full, perfect, complete satisfaction with all His works and teaching. This testimony is most important, since it does not lie on the surface of the gospel history, and a testimony that would not strike one reader in ten thousand. Hence it could never serve the purposes of imposition. Take again His prayers. Teaching His disciples how to pray among other things he instructed them to ask God for the pardon of their sins. Still we never read of Him in any of His prayers requesting pardon himself. On the cross He prayed that the sins of others might be pardoned: but never did He ask the blessing of forgiveness for himself. Why did He not seek it? The only possible explanation is to be found in the fact that He was without sin, and therefore, He did not need it.

And His claim to a perfect character is not only sustained by His life; it is also attested by a host of credible witnesses. According to a prophecy concerning Him which was uttered hundreds of years before the birth of Christ He was to be a sinless being. (See Isaiah liii. 9) At His baptism God said, "This is my beloved Son in whom I am well pleased." Pilate, the Roman Governor of Judea said, "I find no fault in him." The wife of Pilate wrote to her husband when he sat in judgement on the case of Jesus, saying "Have thou nothing to do with that just man." Even Judas the traitor had to bear witness to His sinlessness by saying, "I have sinned in that I have be-

trayed the innocent blood." Peter describes Him as, "The Holy one and the Just." "Who did no sin neither was guile found in his mouth." The apostle John calls Him "Jesus Christ the righteous." Stephen the first martyr and Ananias apply the same term to Him. Paul says that, "He knew no sin," that "he was holy, harmless, undefiled, and separate from sinners." Now this is the testimony of men who sealed it with their blood; and it is the testimony of eye-witnesses—men who lived with the Saviour, who heard him, who saw His actions and who watched everything He did. Thus it is clear that He was a sinless being.

And yet He died. As He had no sin why did He die? Although He had no sin of His own yet He took upon himself the sins of others. He came into the world to die and to atone for the sins of the world. God is holy and perfectly just; and therefore He could not pardon the sins of any one without an atonement. God's justice had to be honoured and His law had to be satisfied. Sometime ago it was stated in one of the Calcutta papers that a poor man who was suffering from hunger stole a loaf of bread in this city. He was caught by the Police and hauled up before the Magistrate. The poor man did not deny his guilt; but said that he did it because he was very hungry and that he had no money to buy food. Such a person was more to be pitied than to be blamed. The Magistrate was a very kind Bengali gentleman and took the same view of the case. But what could he do? He knew that the law must be satisfied. However he found a way by which he could both satisfy the law and show pity towards the criminal. He fined him 5 rupees and as the man was too poor he paid the fine out of his own pocket and let the prisoner go. Now Christ acted just in that manner, but in an infinitely higher sense towards the human race. The punishment which was due to us was borne by Him, whereby divine justice was honoured; and now Jesus offers pardon, freedom and full salvation to every one that will accept it. Of course men can refuse the forgiveness of their sins if they choose just in the same way as the criminal mentioned above could object if he liked to the magistrate paying the fine for him. But in that case he would have to go to jail; and depend upon it, dear reader, you will have to go to hell if you reject the pardon and salvation which are offered to you now by the loving Saviour; for there is salvation in none other; and there is no other name given under heaven among men whereby he must be saved.—(*Indian Chr. Herald.*) X.

THE TEN TRIBES:

WHERE ARE THEY NOT? AND WHERE ARE THEY?

THIS important subject was ably expounded, with special reference to Anglo-Israel theories, by Mr. John Wilkinson, at the quarterly meeting of the open-air preachers, held on Monday week in the Mission Hall, Queen Anne's Gate.

Mr. JOHN MACGREGOR, who presided, spoke in the course of his opening remarks of the brotherly love and harmony which during many years have been a marked feature in the operations of the Open Air Mission. He rejoiced that, while belonging to many sections of the Church visible, they had yet been able to labour so happily together in the common cause of preaching at the street corner "Jesus Christ and Him crucified."

Mr. JOHN WILKINSON, after pointing out in a forceful manner the dangers of the Anglo-Israelite theory, and the fanciful interpretation of Scripture to which it leads, proceeded to ask—Where are the ten tribes, and where are they not? They are not the Anglo-Saxons for the following reasons:—

1st. The people shall dwell alone, and not be reckoned among the nations (Num. xxxiii. 9). This is true of the Jews, but not true of the Anglo-Saxons.

2nd. Israel is to remain many days without king or prince, and without a true knowledge

of God (Hos. iii. 4, 5). The Anglo-Saxons are not in these circumstances.

3rd. The twelve tribes, out of Palestine, are to be few in number, under national curse; and multiplied, and no longer few when restored, (Deut. iv. 26, 27; xxviii. 62-66; contrast with Jer. xxx. 3, 4, 19, and Zech. viii. 13). But the Anglo-Saxons, though out of Palestine, are enjoying national blessing, and are not few in number.

4th. The penalty of uncircumcision is excision (Gen. xvii. 10, 14). The Anglo-Saxons are uncircumcised.

5th. Anglo-Saxons are either saints or sinners; if saints, then detached (though Israelites) from the nation, and incorporated with the Church; if sinners, then under the curse of law (Gal. iii. 10). So that it will not do to urge the plea that because the Anglo-Saxons are nominally Christian, therefore they have escaped the curse of the law; for they can only escape that curse by true conversion, which detaches them from the nation, and secures to them a heavenly calling and a heavenly inheritance.

These five points, based on plain passages of Scripture, seem fairly and unanswerably to prove that, if any people on the face of the earth are not Israelites, the Anglo-Saxons are not Israelites.

As to the question, Where are the ten tribes? the speaker traced the history of the nation from 1740 B.C. down to 521 B.C. (i.e., fifteen years after the restoration from Babylon), showing that sufficient numbers of the ten tribes of Israel while in the land fell away to Judah on religious grounds; and a sufficient number returned from Babylon on political and religious grounds, to render the restored captives properly representative of the entire nation; so that should no other people in the world ever present a reasonable claim to Israelitish descent, the people known as Jews may be regarded as fairly entitled to be representative of the interests and destiny of the whole twelve tribes.

Such considerations, however, leave a distinct remnant of the ten tribes to be accounted for—where are they? The evidence of history, sacred and secular, as well as prophecy, seems, Mr. Wilkinson said, to point to the Nestorians as being the lost tribes of Israel, while the indications of tradition, language, manners, and customs seem to tend in a similar direction.

Miscellany.

—Rev. Dr. Lindsay in *Zion's Herald*:

The first published copy of the Greek Testament was prepared by Erasmus, and issued in 1516. The manuscripts that were used are most of them in the library at Basle. For the Apocalypse only one manuscript was available, and that was defective. Erasmus translated some passages from the Latin into Greek, and these were in the received text when the authorized version was made. And at that time comparatively few manuscripts were available for examination and collation. Neither of the four most ancient and valuable ones could be consulted.

The version of 1611 is evidently not in accordance with any one of the editions of the Greek Testament, but it agrees mainly with the of Beza, who published five editions from 1568 to 1598. Beza's text was mainly that of Stephens. As the early editors took the liberty of correcting the text, there are passages in the authorized version for which there is absolutely no manuscript authority. For example, in Acts 9: 5, 6, the authorized version has, "It is hard for thee to kick against the pricks. And he, trembling and astonished, said, Lord, what wilt Thou have me to do? And the Lord said to him." No Greek manuscript has been found that contains these words, in this place.

It would not be possible, in the limits of this article, to more than allude to the most im-

important critical editions of the Greek New Testament. That of Mill appeared in 1707, and was the result of thirty years of critical work. An eminent critic has said of him that he did more in thirty years than all who had preceded him. Bengel, Wetstein and Griesbach accomplished much in collating manuscripts and in settling correct principles of criticism. Tregelles speaks of Lachmann's edition as the first Greek Testament since the invention of printing, edited wholly on ancient authority irrespective of modern traditions (Account of the Printed Text, p. 113). Tischendorf published an edition in 1841. He was then twenty-six years of age. The whole of a laborious life, closing too early in 1874, was devoted almost exclusively to New Testament criticism. In pursuit of manuscripts he visited the libraries of Europe and the monasteries of the East. His contributions to the textual criticism of the New Testament were invaluable. Tregelles devoted great attention not only to the collation of manuscripts, but also to the early versions, and to quotations of the Scriptures in the fathers. While he cannot rank as high as Tischendorf, yet his painstaking examinations of authorities and scrupulous exactness are unexampled.

—Report of the Methodist Episcopal Mission, N. India:

Some years since death came to a village household a few miles from Naini Tal and two or three victims were claimed: much money was expended in offerings to the gods and Brahmins but to no purpose. Finally the eldest son of one of the brothers constituting said household, a lad of six or seven, was prostrated by disease, and in spite of all the offerings made, grew worse and worse, until the heart-broken father sat watching to see him die. While in this extremity he remembered a Christian book he had read some time previous, which contained accounts of deeds of healing performed by Jesus Christ, whom Christians worship. He determined as best he knew as a last resort to apply to Him. He knew not how to approach Him, but taking water he sprinkled it on his boy in Jesus' name and promised if he should recover to become a Christian. The child began to come round and in due time was well. The father kept his vow, and in the face of stern opposition declared himself a Christian and brought his wife and children with him to the missionary for baptism. He has ever been one of the most consistent and zealous among our people. It was not long until a brother and his family, except one son, became so favorably inclined toward Christianity that they were willing to accept Christ openly, but this one son possessed such influence and was so bitter in his opposition that all were kept by him. During the latter part of last year, however, when the terrible fever scourge swept over these parts, he was smitten down and was given up to die. In this condition his eyes seemed to be opened, and he saw the mistake he had made. He called for his Christian uncle and expressed a desire to become a Christian himself before he should die, and in January last we had the pleasure of baptizing him and all the members of the family that could be present. He has since recovered from his illness. Thus is God using the bonds of human relationship to draw men to the Cross.

TELEGRAPHIC NEWS.

New York, August 25th: President Garfield shows alarming symptoms, and the worst is now feared.

London, 25th: Her Majesty the Queen held a grand review of Scotch Volunteers at Edinburgh to-day. Forty thousand men marched past. Everything passed off satisfactorily, and the appearance of the force excited the highest admiration.—Heavy rains still continue throughout the country.

26th: General Sir F. Roberts starts for India on October 12th.

New York, 26th: The condition of President Garfield is almost hopeless.

London, 27th: Parliament was prorogued to-day until the 12th of November.—Her Majesty in her speech says that her relations with all Foreign Powers continue to be cordial and amicable.—Her Majesty then makes allusion to the satisfactory settlement of the Greek frontier question, to the assurances given by France regarding Tunis and Tripoli, to the Transvaal Convention which has secured local autonomy to the Boers, and to the suspension of hostilities in Basutoland.—Her Majesty then mentions the withdrawal of her forces from Kandahar, and says she has no reason to conclude that peace will be disturbed on the North-West Frontier of India through the contest now going on between the Ameer and Ayub Khan and adds that it will be her object, whilst respecting Afghan independence, to promote peace by her friendly offices when the opportunity should offer for a restoration of peace.—The Rev. G. G. Bradley, Master of University College, Oxford, has been appointed Dean of Westminster, in the place of the late Dean Stanley.—Mr. Grant-Duff, the new Governor of Madras, sails for India on the 5th October.—The Standard publishes a paragraph stating that it has been decided to prolong the term of the Lieutenant-Governor of Bengal for six months.—The Daily News publishes a telegram stating that the Russian-Turkestan Railway has been completed as far as Bami.

New York, 28th: The latest bulletins state that the condition of President Garfield has improved.

Smyrna, 28th: A terrible earthquake, destroying an immense amount of property, has occurred at Tchesme (situated on the mainland opposite the Island of Khios).

London, 29th: The Marquis of Tweeddale, Lord Howth, Lord Reay, Sir Vernon Harcourt, Sir Frederick Johnstone, Sir D. C. Marjoribanks, and Sir H. J. Tufton have all been raised to the Peerage.

New York, 29th: The latest bulletins state that President Garfield still continues to mend.

Tunis, 29th: The Arabs are threatening the town of Susa, which the French will probably occupy.

London, 30th: The enquiry respecting the loss of H. M. S. Doterel indicates that the explosion was the result of an absence of ventilation in the magazine.—A banquet was given last night to Mr. J. Dillon, who made a speech strongly denouncing the Land Act, and said that as he could not agree with Mr. Parnell's advice to give it a fair trial, he should, therefore, retire into private life.

Tunis, 30th: The French troops have occupied Hamamet. The situation is alarming throughout Tunis. The Arabs are everywhere threatening.

London, 31st: The Right Hon. H. B. W. Brand (speaker of the House of Commons) has been appointed Grand Cross of the Bath.—Lieutenant-Colonel Pretymann, R.A., has been appointed Military Secretary to the Commander-in-Chief of Madras.—Professor Monier Williams has been appointed to officially represent the Indian Government at the international Conference of Orientalists at Berlin.—Advices from the Cape state that the Union Steamship Company's s. s. Teuton has been wrecked off Quoin Point, Algoa Bay. There were 200 souls on board, of whom only 27 were saved.

Rome, 31st: Germany's relations with the Vatican are becoming more friendly. The German Government has recognized the new Bishop of Treves.

Constantinople, 31st: The Sultan has dismissed the Mutessarif of Bayazid for gross corruption.—The rebellion in Albania is reviving, and Dervisch Pacha has urgently applied for reinforcements.

PASSENGERS SAILED.

Per P and O Str Lombardy, 30:

For Southampton.—Lieut F F and Mrs Hilton, Mrs Leech and Son, Miss Leech, Mr A Durlach, Lieut J Lewes, Mr T Young, Mrs Duncan, 2 children and infant, Lieut L T Bowles, Lieut A Masters, Mr S Robins, Mr Wilson, Lieut Anstruther Thomson, and Major and Mrs J Jobbling.

For Brindisi.—Mr P E Hedger, A Gentleman, Mr D Cameron, Col J A Tillard, Lieut-Col Martin, CB, Mrs Martin and child, Major P C Story, Mr G E Porter, Col J Galloway, Major W F Pridcaux, Major J F Free, and Mr Nepean Smith.

For Venice.—General A Fraser.

PASSENGERS ARRIVED.

Per P and O Str Sumatra, 29:

From Southampton.—Mr E L Barton, Capt Walsh, Col Rideout, Lieut Parkyn, and Mr and Mrs Geseke.

From Brindisi.—Major W C Anderson, Col T Harpur, Lieut-Col R A Wauchope, Mr T W L Jackson, Col V V Tanner, Major and Mrs Swinhoe and infant, Mr W B Pratt, Major Bissett, Lieut-Col A Conolly, Col S de Edwardes, Capt W P Walshe, Major T C Keyser, Mr Scott Mackenzie, and Mr Quarne.

From Venice.—Mr and Mrs R S Pawsey.

Domestic Occurrences.

BIRTHS.

HOWISON—August 26th, at Satara, the wife of Mr W Howison Accountant P W D of a daughter.

THEOPHILUS—August 28th, 1881, the wife of Mr Timothy Theophilus 35 Upper Duncan Road, Bombay, of a daughter.

MARRIAGES.

GALE—WILKINSON—August 22nd, at the M E Church, Kurrachee, by the Rev D O Fox, Arthur Henry Gale, Police, to Annie Dillon, widow of the late James A Wilkinson and only daughter of the late Thomas Taylor, Sub-Judge of Rut-nagherry.

WATERS—HATCH—Aug 24th, at St Paul's Church, Poona by the Venerable Archdeacon Stead, Surgeon G Waters, Indian Medical Department, to Eva Winifred, second daughter of Lieut-General Hatch, R A.

KNIGHT—AGNES—On the 24th August 1881 at the Grant Road Methodist Episcopal Church by the Rev George Bowen, Harry James Knight, son of the late Harry Knight Supt. of Police and nephew of James Crummy Supt of Police Bombay, to Agnes eldest daughter of the late John Stewart Esq Supt of Telegraphs G I P Railway. God bless them.

DEATHS.

GOLDING—Aug 26th, at the European General Hospital, John Golding (G I P Railway), aged 58 years.

POTTS—Aug 28th, at Khundwa, James Potts, late Boiler-maker, G I P Railway, deeply regretted.

SAUNDERS—Aug 30th, at Quetta, by a fall from his horse, Montague Stuart Saunders, Captain late 20th Hussars.

"BOMBAY GUARDIAN."

Subscriptions received from 27th August to 3rd September 1881.

E. F. Mollon, 28th February 1882, Rs. 10; J. Legg, 2nd February 1882, Rs. 7-10; Rev. W. Robb, 28th February 1882, Rs. 10-14; J. N. Hawkins, 30th April 1882, Rs. 5; Rev. G. M. Goheen, 20th July 1882, Rs. 7-10.

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In March 1880, while still in this helpless state, a gentleman friend recommended me to use your "Thilum" and gave me some from the application of which I found such marked benefit that I procured more, and in September following was able to walk for the first time for nearly a year.

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27th March 1881. Sub-Judge.

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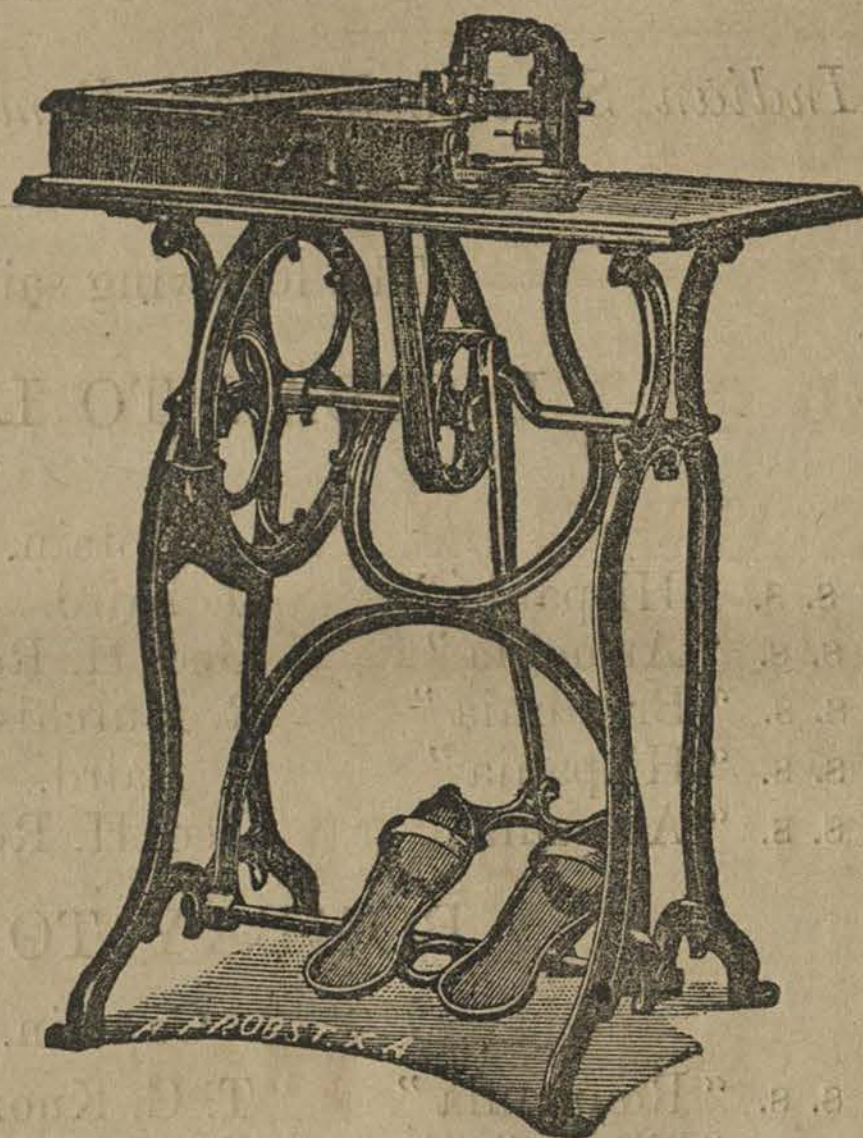
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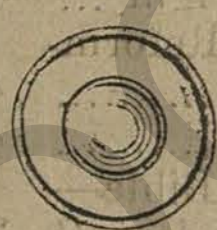
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